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a sort of *vade mecum*. The amount of work which it evidences is altogether creditable to its author, while its various tables are exceedingly helpful. To pronounce finally upon the value of the book would mean to do the work entirely over again, but so far as it has been examined it is marked by gratifying accuracy. Occasionally, it is true, the description leaves something to be desired, as, for example, the bald reference to Gregory VII. as "one of the greatest of the popes, labored for papal independence, died in exile." One hardly sees in such a description the real Hildebrand. In several cases we should also differ with the list of literature given. But such criticism is not vital, and the book deserves a hearty reception. S. M.

Elijah and Elisha, Prophets of Israel. By REV. RONALD G. MACINTYRE, B.D. ("Bible Class Primers" Series, edited by Professor Salmond.) Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons, no date. Pp. 112 and map. $0.20.

The author had a difficult task, to present, from the traditional point of view, the careers of these extraordinary forerunners of the prophetic teachers of Israel. He has succeeded in telling the story simply and graphically. His explanation of the difficulties would have been much simplified if he had been able to accept a legendary element in the narrative, but probably the Scotland for which this series is prepared is not yet ready to take such advanced ground.

G. S. G.

LITERARY NOTES.

THE Open Court Publishing Co., Chicago, issues a second and enlarged edition of the *Ethical Problem*, by Dr. Paul Carus, which contains, besides the original three lectures, the entire controversy which sprang up about them (pp. xxiv+351; $0.50).

G. P. PUTNAM'S SONS, New York, publish *Methods and Problems of Spiritual Healing*, by H. W. Dresser (pp. 10), in which an effort is made to state rationally the matter suggested by the subject of the book. The preface declares that the author's purpose is quite as much to stimulate thought as to offer practical suggestions. The author does not in any way subscribe to the creed of the Christian scientists.

WE have received from E. R. Herrick & Co., New York, the first volume of Gray's *Biblical Museum upon the Old Testament* (pp. 1006, $2). It covers the books from Genesis to 2 Kings, and is revised by Rev. George M. Adams, D.D., and brings together a great amount o information. Especially valuable is the bibliography attached to various verses. The volume has little value for real students, for whom, indeed, it was not intended. For popular Bible study, however, it is not without usefulness.

CHARLES SCRIBNER'S SONS, New York, publish a translation by Sara Carr Upton of Récéjac's *Essay on the Bases of the Mystic Knowledge* (pp. xi + 287 ; $2.50). The book is divided into three parts, "The Absolute," "Symbols," and "The Heart." The point of view of the author is stated in his opening words, "The understanding does not include all the facts of consciousness in the field of its discursive work," while "mysticism, on the other hand, claims to be able to know the unknowable without help from dialectics, and is persuaded that, by means of love and will, it reaches a point to which thought, unaided, cannot attain. What is there in common between this state of consciousness called 'mystic' and definite consciousness or knowledge?' The volume is one of soberness, and is likely to be valuable as an antidote to materialistic thought.

THE present discussion in England over ritualism has already produced a considerable literature, but probably no book is marked by sounder learning than that of the volume of essays just issued by A. M. Fairbairn, *Catholicism: Roman and Anglican* (London: Hodder & Stoughton ; New York: Charles Scribner's Sons, 1899 ; pp. xii + 481 ; $2). The volume discusses the churches and the ideal of religion: "Catholicism and the Apology for the Faith," "Catholicism and Religious Thought," "Catholicism and Historical Criticism," "Reason and Religion," "Cardinal Manning and the Catholic Revival," "Anglo-Catholicism: the Old and the New," "The Foundation of Belief" (a critique of Mr. Balfour), "Some Recent English Theologians" (a critique of Lightfoot, Westcott and Hort, Jowett, and Hatch), and "Oxford and Jowett." Especially interesting to the student of the New Testament is Dr. Fairbairn's sympathetic essay upon Hatch.

The Isles and Shrines of Greece, by Samuel J. Barrows (Boston: Roberts Brothers, 1898; 8vo), is no systematic treatise, as the title might lead one to infer, but a delightful description of the author's own travels in Greece. Mr. Barrows traveled rather more extensively than the ordinary visitor to Greece, who contents himself with Athens, Corinth, Mycenæ and Tiryns, Olympia, and Delphi. He visited a number of the Ionian islands, went up into Thessaly, and had the rare privilege of participating in the excursion through the Peloponnesus and the Cyclades conducted each year by the incomparable Dr. Dörpfeld, first secretary of the German Archæological Institute in Athens. And these unusual opportunities were not lost upon Mr. Barrows. He took with him to Greece an extensive and intelligent acquaintance with Greek literature, history, and art, and above all an inexhaustible enthusiasm for everything Greek, ancient or modern. He proved a quick, sympathetic, and accurate observer of monuments, landscapes, customs, and people, and describes what he saw and heard in an easy, vivacious style, which carries the reader along from the first page of his book to the end. The illustrations are reproductions of the author's own photographs, and are exceptionally good.

In spite of a strong tendency toward diffuseness, this book furnishes the best available description of the Greece of today, as it appears to the cultivated traveler. Even the specialist will find it pleasant and instructive to traverse the ground with Mr. Barrows as his companion, and to get through him occasional glimpses into the world of Greek archæologists. Dörpfeld is his oracle, and he reproduces with unquestioning faith the theories supported by this great interpreter of Greek monuments.

THE Bible Institute Colportage Association of Chicago, of which D. L. Moody is president, has issued a unique edition of the New Testament, called *The Marked New Testament.* It reproduces the authorized text and underlines certain passages and marks them on the side with red ink, or by a hand printed in red ink. The idea is certainly unique, and will be of undoubted service to evangelists. In choosing the passages which are marked the editors have limited themselves, as they say, to those which "make plain God's way of salvation through Christ. They deal exclusively with this subject in its various phases—the divinity and death of Jesus Christ, repentance, faith, obedience, etc.—and are not spread over a variety of topics." The texts thus marked have been examined by representatives of different denominations, and the plan is approved by prominent men in England.

A comparison of the texts will show that they have been selected on the basis of a somewhat extreme evangelical theology and literal use of the Scripture, and one hardly sees why certain of the passages were omitted and certain added. A passage like Mark 1:40 and 41, where Jesus cleanses the leper, is marked, but few passages from the teaching of Jesus itself are mentioned. In the gospels an almost constant use is made of the words spoken by Jesus while performing miracles of healing. The selection of passages in Galatians is also somewhat unexpected, although the limitation of the purpose perhaps will account for this.

On the whole, it must be said that the selections marked are likely to be of use, and the criticisms which could be passed upon them would largely be made from a radically different point of view as to the proper use of the Scripture. And, in addition, the New Testament is so full of helpful sayings that it is far more difficult to decide what to leave out than what to admit in a collection of choice passages.

Questions and Answers.

(1) *To a minister who reads the Greek and has at his command two or three good lexicons of New Testament Greek, would M. B. Vincent's "Word Studies in New Testament" be an additional help?* (2) *Are there any good works on biblical psychology? Name two or three of the best works.* (3) *Where can I get Chrysostom's Homilies on New Testament in English?*

(1) Dr. Vincent's work would be helpful, but is, unfortunately, expensive. (2) Probably as good as any is Laidlaw, *The Bible Doctrine of Man.* But no scientific psychology can be formed from the Bible. (3) Of Charles Scribner's Sons, New York.